The Opener-she^{y}* سورة الفاتحة

Pre-Reading The Qur'an Very Important General Reminder!

Any reader of The Qur'an *right at the outset must bear in mind*:

1. That *normally* the diction in the Arabic language *explicitly* addresses the *masculine* and *implicitly includes* the *feminine*, except where *needed* then the feminine gets addressed *explicitly*! All that for *rational* and *moral* reasons! (See the *Lexicon* attached to this *Translation for elaboration*)! The Qur'an employs the Arabic language as the vehicle of expression; therefore *rules* of *conjugation* and *grammar* of the Arabic language apply!

2. All *actions* and *attributes* of Allah in The Qur'an are *absolutely unique* to Him, and are *absolutely unlike* anything humanly *imaginable* or *knowable*! That is because in existence there is *nothing, absolutely nothing* like Allah! Allah says in The Qur'an:

"Not as His like (*is*) a thing" (S42:11)

Hence, Allah, His actions or attributes all are *not* comparable to anything humanly imaginable or knowable! So when you read: "His Hand, His Face, His Action, His Might, His Knowledge, His Presence, His Accompaniment, etc" you should *never ever* think, even for a *minuscule* moment that such are at all *comparable* to their *human*--known, knowable or imaginable actions or attributes! To *illustrate* let us take just a few examples with respect to *knowledge*:

Allah	*versus* the humans
A. Allah possesses *absolute* and *full* knowledge	*all* human knowledge is *partial* and *relative*!
B. Allah *possesses* foreknowledge	*all* humans *lack any* foreknowledge!
C. Allah's knowledge is *laddonney* (i.e. *of Himself and irrespective* of time and/or *experience*)!	*all* human knowledge is *acquired,* through *experience and time*!
D. Allah does *not* forget!	*All* humans are *subject* to forgetting!

3. Last and not least, the entire Qur'an is a *single-entity-continuum*, i.e. The Qur'an is *self-explanatory*, provided one is *fully* knowledgeable about its *entire* contents! That is why *no part* of The Qur'an can or should be taken *out-of-context*. The Qur'an directs all who do *not know* to *ask those who know*!

Note of interest: The first letter starting The Qur'an is "ب" in "بسم الله الحمن الرحيم" = By Allah's name *Ar-Rahman* ** *Ar-Raheem* (*The Multitudinous Mercy Giver*); and the last letter ending The Qur'an is the letter "س" in the last word in The Qur'an "النـاس" = "The peoples"! So combining the "ب" and the "س" we have the word "بس" meaning *enough*! That is the contents of The Qur'an are *enough* for all peoples *for this world and the hereafter*!

The Translator

* See next page for explanation!

** The word *Ar-Rahman* is a *unique* and an *exclusive proper* name of Allah! See footnote 1 next.



1. By Allah's name *Ar-Rahman*[1] *Ar-Raheem*[2] (*The multitudinous mercy Giver*).	بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ ١
2. The Praise (*is*) for Allah, the worlds' Lord.	ٱلۡحَمۡدُ لِلَّهِ رَبِّ ٱلۡعَٰلَمِينَ ٢
3. *Ar-Rahman*, *Ar-Raheem* (*The multitudinous mercy Doer*).	ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ ٣
4. Owner/King[3] (*of*) The *Deen's*[4] (*requital's*) Day.	مَٰلِكِ يَوۡمِ ٱلدِّينِ ٤
5. *Eyyaka*[5] (*exclusively You*[g]) [*we*] worship and *eyyaka nasta'aeno* (*exclusively from You*[g] [*we*] *seek assistance*).	إِيَّاكَ نَعۡبُدُ وَإِيَّاكَ نَسۡتَعِينُ ٥
6. *Ehdena* (*let-divinely-guide us* [*You*[s]]) The *Sseratta*[6] (*a single and a specific path*) The Straight.	ٱهۡدِنَا ٱلصِّرَٰطَ ٱلۡمُسۡتَقِيمَ ٦
7. *Seratta* whom[r] *an'ama*[7] (*had graced bounteously and ennoblingly the most desirable and delighting boons*) You[g] on them, other than[8] the *maghdhoobe*[9] (*reprobates, people who caused Allah's ire*) on them and nor the strayers.	صِرَٰطَ ٱلَّذِينَ أَنۡعَمۡتَ عَلَيۡهِمۡ غَيۡرِ ٱلۡمَغۡضُوبِ عَلَيۡهِمۡ وَلَا ٱلضَّآلِّينَ ٧

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* The "الفاتحة"= "The Opener-she [y]!" The superscripted suffix-*she* [y]" stands for the Arabic letter "ـة"=the *feminizing-denotative* letter! So, the word "Opener" is *feminized* in order to *reflect* the Arabic *feminine gender* of the word, as it is the "*Mother*" of *The Book* (*The Qur'an*)! Thus, the "*Mother*" is always a *feminine* gender! So "الفاتحة" depicts the *Beginning*, the *Introduction*, *succinctly represents* The Qur'an as a *whole*! It bears *multitudes* of meanings by Qur'an Commentators!

1 *Ar-Rahman*. This is a *unique* and an *exclusive proper* name of Allah! It is also *one* of the most beautiful other *attributive* names of Allah. Various Qur'an-commentators have a *lot* to say about this *proper* name, the *sum and essence* of it *all* is as follows: as a *proper* name of Allah. The *Ayah* (S17:110) says: "Let-say [*you* [s]]: let-invoke you [z] Allah or let-invoke you [z] *Ar-Rahman*, Whom indeed invoke you [z] so for Him (*are*) the names the *husna* (*most-all-around-beautiful*)!" *Ar-Rahman* indicates *favor* and *help*, *clemency* and *generosity*, *goodwill* and *mercy* to *all* Allah's creatures (including even the *atheists*) *in this world*. As a *proper* name *Ar-Rahman* is *not* translatable *per se*! However it is used when *exhortation* by *admonition* or *reprimand* are called for! Moreover, *associated* with and *simultaneous* to such exhortation is a reminder that *Ar-Rahman* implies hope, help, favor, and goodwill mercy towards the one or ones being *exhorted* by such *admonition*! For a *contrast* see the next footnote 68 for *Ar-Raheem*!

2 On the other hand "*Ar-Raheem*"="الرحيم" is *one* of Allah's names the *husna* (*most-all-around-beautiful*), i.e. His *attributives*! Without the *definitive* article, "*Ar-*" = *The*, "*Raheem*" means "*multitudinous mercy giver*!" So, as such *anyone* who is a *multitudinous mercy giver can share* such a *characterization*! See the *Lexicon* attached to this *Translation* for more!

3 "Owner" *versus* "King": *Emam* ar-Razi, famous Islamic Scholar, in his encyclopedic sixteen large volumes *Tafseer* (explanation) of The Qur'an, discussed these two words at *length*. He gives *strong arguments for both sides*. However, ultimately he seems to *incline* to the opinion of *Al-Kasa'ey*, Leader of Qur'an Recitation school of thought in Kufa (in present day Iraq). This opinion says that "Owner" is more *advantageous*, as it leads to *bounteous generosity and far reaching mercy*. That is because the *owner* is *always protective* of his *ownership*. An *owner* of a slave will *feed* him, *clothe* him, *house* him, *visit and treat* him in sickness, etc. Whereas a king will pay attention, most likely if not only, to the *strong* ones of his soldiers and *not* the weak! The *owner* is more *merciful* to the sinners by way of *kindness* and *understanding*. And finally, he says, *Al-Fateha*, has *five* names of Allah: *Allah*, *The Lord*, *Ar-Rahman*, *Ar-Raheem*, and *The Owner*. The reasons for that are as if Allah says: first I had *created* you, thus I am *Elah* (*Deity*); then I had *brought* you up through phases and favors, thus I am your *Lord*; then you had *disobeyed Me and sinned*; but I had *protected you and concealed* your sins; because I am *Ar-Rahman* (*The Owner*); then you had *repented*, and I *forgave* you; because I am *Ar-Rahemm*. However, there must be *rewards* and *punishments* for you on the Day of Judgment where *I am The Sole Owner of everything*, as no one owns anything except through *My Mercy*; and so, I am *The Owner* and *King* then-day!

4. The word "*Deen*," means Day of *requital/reckoning*, or *Judgment's Day*, where each is *accorded* their dues, *good or bad*!

5 The word "إيّاك,"="أداة توكيد لضمير منصوب," = an article of *intensity* for an *objective pronoun*! But when *combined* with "نعبد," as it must, consistent with the text of the *Ayah*, then the result is "اسلوب حصر"= "*restrictive mode*," *becoming* an Arabic *tongue expression* meaning: *restricting the worship exclusively for You*, [g], i.e. for Allah SWT! Remember: "نحن وأنتم و إنّا و إيّاكم!"

6 The word "*Seratt*," is a Qur'anic term. It has *no* etymological root in Arabic. But in *Sharey'ah* terminology, and *specifically* when *identified* by, e.g.: the *determinative article* (ل، التعريف=The) it is a *bridge that separates* two *opposite* "worlds," the "*good*" and the "*bad*" or *Hell* and *Paradise*. It is a *particular* and *extremely fine and sharp Path*, connecting *Paradise* and *Hell* in the *Hereafter*. It is described in this *Marvelous Ayah*, as "*Straight*." And *every* single person *must cross over it before* accessing Paradise. Those who *cannot make it will fall in Hell*, may Allah protect us from that fate. But *generally*, i.e. *linguistically* it means: a *street*, a *road*, or a *way*.

7 The word "أنعم" in "أنعمت" denotes *five* distinct ideas: (1) said: *yes*, (2) *perfected the deed* (being done), (3) did the *most desirable and delighting deed*, (4) was *bounteous in giving*, and (5) *granted*! There is *no* English word to express all the various ideas denoted by "أنعم!" So, I think the best *approximation* is to say: *granted perfectly and bounteously what is most desirable and delighting*!

8 The word "غير"= "*ghayre*" is an article of (1) *negation*, (2) *exception*, (3) a *dependent adjective*, and (4) *more*! So, it is neither "*not*," nor "*no*," nor "*except*," but "*other than*," see *Lexicon* attached to this *Translation* for elaboration and explanation!

9 The word "المغضوب" is an *objective noun and post fixed* ="مفعول و مضاف اليه" So there is *no* English equivalent for it *per se*! Hence it's *transliterated* and *parenthetically* explained, as indicated above! Some Qur'an scholars say: "المغضوب عليهم" are the hypocrites and الضّالين" are "the strayers"! Others say:" "المغضوب عليهم" are the polytheists الضّالين" are "the strayers"!